The ſalvation *of* GOD's people *often* ſlow, *but always* ſure.

A

SERMON

PREACH'D IN

WESTMINSTER;

AUGUST 28, 1745.

Being a Day of *ſolemn Prayer* on Account of the PUBLICK.

By *Ð. HUGHES*, D. D.

Abraham *called the Name of that Place*, Jehovah-Jireh: *As it is ſaid to this Day*; "In the Mount of the "LORD it ſhall be ſeen." *Gen.* xxii. 14.

Publiſhed at the Deſire of the *Miniſters*, and *many others*, who heard it.

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[Price Six-pence.]

TO THE

RIGHT HONOURABLE

Arthur Onſlow, *Eſq*;

Speaker of the HOUSE OF COMMONS.

SIR,

I BEG leave to ſend the following ſermon into the world, under your protection.

YOUR ſteady regard to *religion*, your zealous attachment to our only rightful SOVEREIGN King GEORGE and his Royal Houſe, and your tender concern for the proſperity of our native *country*, will lead you to approve the *deſign* of this diſcourſe; and your candour will excuſe whatever defects appear in the *execution*.

To encourage the *friends* of the government, and to excite their vigorous oppoſition to all its *enemies*, is my only aim: and this ſurely is, what every chriſtian *miniſter*, and every

every true *proteſtant* ſhould be intent upon, at the preſent critical juncture.

As the KING, Sir, deſerves our higheſt regards; I make no doubt, but an extraordinary ſpirit of loyalty and affection to his MAJESTY will now diſcover itſelf in all ranks of people, to the diſappointment and confuſion of our common enemies.

I FLATTER myſelf, Sir, I need not tell you, that the *proteſtant diſſenters* come behind none of their fellow-ſubjects in

in this reſpect: they will always be ready to unite in the moſt vigorous efforts to ſupport his MAJESTY's ſacred perſon and government; and it is their unqueſtioned glory, that *not one* among them is in the intereſt of the *Pretender*. —Is any man ſo weak to imagine, that a nurſling of *Rome* can be a fit guardian of the *Proteſtant* religion; or a tool of *France* will ever maintain the liberties of *Britons!*

YOUR being an avowed patron of *religious* and *civil* liberty, has ſecured to you,

Sir,

Sir, an uncommon regard from all, who value *either:* and I cannot but congratulate you upon the univerſal applauſe, with which you have always adorned your high ſtation. And as the glory and ſafety of the *Crown*, and the liberties and privileges of the *people*, are jointly your watchful care; I wiſh you the happineſs, to ſee *them both* effectually ſecured, in defiance of the impotent attempts of our implacable enemies.

MAY you long live, Sir, to ſubſerve the great purpoſes you

you have always had in view, under the preſent Royal Family!

I WISH You and Yours the bleſſing of GOD for both worlds! and have the honour to be, with the higheſt reſpect and eſteem,

SIR,

Your moſt Obedient,

and moſt Humble Servant,

Hampſtead,
Sept. 16. 1745.

Obadiah Hughes.

ZECHARIAH xiv. 7. laſt clauſe.

—— "*But it ſhall come to paſs,*
"that *at evening-time it ſhall be*
"*light.*"

THE doubtful ſituation of public affairs; the *general* confuſion and diſorders, the wars and rumours of wars, which are in moſt of the kingdoms of *Europe* at this day; the dangers, which threaten our own nation in *particular*; together with the abounding wickedneſs, the growing infidelity, and the viſible decay of ſerious godlineſs in the preſent age, occaſion many ſad thoughts of heart to all *good* men; and ſhould awaken their careful attention.

AND as all *ſuch* will do what they can in their ſeveral ſtations, towards making the world better: ſo they ſhould furniſh their

own minds with all thoſe conſiderations, which may be a ſupport to them in the worſt of times, and may fortify them againſt the ſnares, which in dark and gloomy ſeaſons, they may be peculiarly expoſed to.

THE words I have now read will ſuggeſt ſeveral hints of this nature: and I have choſen them for the ſubject of our meditation, as *particularly* ſuitable to the deſign of our preſent meeting together: which is, to offer ourſelves to be interceſſors with GOD, in favour of our native country, in this day of darkneſs and danger.

WITH reference to the words themſelves, it will not be amiſs to conſider their connection with the context, and the occaſion upon which they were at firſt delivered by the inſpired penman.

THE prophet *Zechariah* wrote after the return of the *Jews* from the *Babyloniſh* captivity. His direct commiſſion was to animate them in that good work, wherein they were now employed; namely, the rebuilding of the city and temple of *Jeruſalem*, and re-eſtabliſhing the true worſhip of GOD in the land. This work, tho' exceeding good, they could not carry on without great oppoſition; their enemies *at home* and *abroad* did

did all they could to diſcourage them.—— And this will generally be the caſe, whenever a work of reformation, or any ſervice in the cauſe of GOD and religion is undertaken. The devil will ſpirit up his agents to *defeat* all ſuch good attempts; or if providence will not permit this, he will make the work as *difficult* and *troubleſome* as poſſible. —— This was remarkably the caſe, to which *Zechariah* refers; and many of the viſions and predictions of this book are directly intended to ſupport the *Jews*, under all the oppoſition and trouble they met with in their work. —— But this was not the whole deſign of this ſacred book; our prophet had it alſo in commiſſion, to foretell and point out what their *future* ſtate and condition in many reſpects would be.

ON the *one hand*; they were not to think, that the bitterneſs of death was abſolutely paſt, and that all their troubles were at an end, becauſe at preſent they had a ſort of reſettlement in their own land. He therefore foretells a moſt dreadful vengeance, yet to come upon them, for the new provocations they would hereafter be guilty of towards the Divine Majeſty [a]. The learned are not

[a] Ch. xi.

agreed, whether the prophet has a view to the calamities to be brought upon them by *Antiochus Epiphanes*, or to their final deſtruction by the *Romans*.

BUT on *the other hand*; there are many promiſes of mercy to a remnant [b]; from which promiſes the people of GOD might derive comfort in all their *intermediate ſufferings* before the coming of CHRIST; which is here plainly pointed out [c]: though, I think, theſe promiſes look further; namely, to the ſpiritual *Iſrael*, the *Goſpel-Church*, into which a believing remnant of the *Jews* ſhould be incorporated, while the main body, the bulk of their nation, were cut off by reaſon of unbelief.

IN the beginning of this chapter we have a repreſentation of judgment and mercy ſtrangely intermixed in the providential dealings of GOD with them: one while GOD would appear againſt *Jeruſalem*; he would *gather all nations againſt it to battle, and the city* ſhould *be taken*, &c. [d] but a number ſhould be preſerved, and GOD would take a time to turn his hand and *fight againſt* their adverſaries [e].

AND

[b] Ch. xii. and xiii. [c] Ch. ix. 9, and elſewhere.
[d] Ver. 2. [e] Ver. 3.

AND as there would be thus a ſucceſſive change of providences concerning them; ſo in the very times of their afflictions, there ſhould be a kind mixture of mercy; and when they were reduced to the loweſt diſtreſs, GOD would appear for them, and ſhow them his ſalvation.

THIS, I apprehend, is the ſcope and drift of the prophet in the verſe, of which the text is the concluding clauſe. The whole runs thus, "And it ſhall come to paſs in "that day, *that* the light ſhall not be clear "*nor* dark: but it ſhall be one day, which "ſhall be known to the LORD, not day "nor night: but it ſhall come to paſs, *that* "at evening-time it ſhall be light."

IN that day] The particular time of their calamity and danger, whatever it be, which the prophet had principally in his eye.

THE light ſhall not be clear nor *dark.*] There ſhall be ſome light, ſome mercy and comfort; but intermixed with darkneſs, and allayed by trouble and ſorrow: their ſtate ſhould be like a piece of chequered work, ſome *black*, ſome *white*; not ſo diſmal and melancholy as *utter* darkneſs; nor ſo pleaſant and refreſhing as *pure unmixed* light.

BUT

BUT it ſhall be one day, which ſhall be known to the LORD:] the prophet ſeems here to lay in and provide againſt raſh and vain curioſity, to know the particulars of it: It ſhall be ſuch a day, *as is known to the Lord:* a phraſe frequent in ſcripture, and denotes not only GOD's *fore-knowledge*, but alſo his providential *appointment* or *diſpoſal.* q. d. " You may poſſibly be deſirous to " know what in particular this day ſhall " be; but this would be vain curioſity, and " it may ſatisfy you, that it *is known to the* " *Lord*; and that he, who is the ſovereign " ruler and arbiter of all things, will adjuſt " and order every circumſtance of it as " ſhall be beſt."

HOWEVER, though it was not becoming them curiouſly to enquire into particulars, yet ſomething the prophet was allowed and enabled to tell them from GOD, in reference to that day: —— namely, *It ſhould not be day nor night*: the prophet repeats what he had ſaid before, only varying the expreſſion for the greater beauty and elegance. —— A *cloudy day* was coming upon them; and therefore they had reaſon not to be *ſecure:* but it ſhould not be a *perfect night* of ſorrow, and total darkneſs; and therefore they ought not

not to *deſpair:* eſpecially ſince he could inform them of ſomething more encouraging; that *at evening-time it ſhall be light*; "when "the darkneſs was encreaſing, and the night "coming on; when their fears were greatеſt; and from all that appeared they had "no apprehenſions of ſalvation or comfort; "*then* it ſhould *be light:* the brighteſt day, "the greateſt mercies would then be ap-"proaching, when they imagined the day "was ſhutting in, and no further ſupplies of "comfort and help were to be expected."

THIS view, which GOD by his ſervant *Zechariah* gives the *Jews* then, of what was like to be their future ſtate; is in fact frequently the caſe of the *Church of* GOD in this world, as well as of *particular Saints:* and therefore may fitly be conſidered by us, eſpecially at a ſeaſon, when the clouds ſeem to be gathering all around us, and the aſpect of public affairs is very diſcouraging.

THIS paſſage exhibits a lively deſcription of the frequent courſe of GOD's providence towards his church and people in the preſent world; and gives foundations for theſe *three* general propoſitions.

I. THAT

I. THAT the Church of GOD on earth has often ſuch a day, that is *not day nor night*, and it's *light not clear nor dark.*

II. IT ought to moderate our cares and fears for the church of GOD, to conſider, that all it's future circumſtances are perfectly known to the LORD.

III. THAT GOD often orders matters ſo with his church, that at *evening-time it ſhall be light.*

THE *two firſt* of theſe general truths I ſhall not now inlarge upon: it is the *laſt* of them which I ſhall make the ſubject of my preſent diſcourſe; namely,

THAT the great GOD frequently orders matters ſo with his church, that tho' they have a dull and dark day, yet *at evening-time it ſhall be light.* —— This darkſome day ſhall not be ſucceeded, like other days, with a darker night; but light ſhall ſpring up in the evening; and inſtead of black darkneſs and horrible gloom, brightneſs and joy ſhall take place.

IN

IN diſcourſing upon this obſervation, I ſhall offer ſome thoughts, by way of *explication*; and others, as *reaſons* to account for GOD's conduct herein.

I.) I WOULD ſuggeſt a few things by way of *explication*; to ſhow what is intended by the expreſſion in the text, *at evening-time it ſhall be light:* and I apprehend theſe *three* following things are principally deſigned by it.

1. THIS ſignifies, that how dark ſoever the day be, and how great ſoever the afflictions of GOD's church are; yet he will take care, *that all ſhall end well; the iſſue ſhall be well at laſt.* —— At the ſhutting up of the day, it ſhall be clear and bright, whatever the day itſelf be.

IT ſhall be thus with every *particular believer* at the end of his race. He may have his troubles and diſtreſſes now, but all ſhall be well at length: the road he travels may be rough and miry, but it leads to realms of light and glory: all gloom and darkneſs ſhall then ceaſe, when the drama of life is finiſhed; and perfect unmixed joys ſhall ſucceed:

at the end of his race every believer ſhall *receive the end of his faith*, even *the ſalvation of his ſoul.*

IT ſhall alſo be thus with the *church* of GOD *in general*, at the end of the world. Difficulties and tribulations will attend the church in her beſt ſtate on earth; her happieſt days are *mixed*, partly *bright* and partly *dark*. But when Chriſt, the great ſhepherd of the ſheep, ſhall gather together all his people at the laſt day, and ſhall preſent his church to the Father altogether pure, a *glorious* church, *not having ſpot or wrinkle, or any ſuch thing*; then ſhall the light break in upon it with full force, nor ſhall it be ever eclipſed more.

2. THIS expreſſion [*at evening-time it ſhall be light*] may further ſignify, that *it will not be very long*, before GOD gives his people a releaſe.

THE rod of the wicked ſhall not always reſt upon the back of the righteous[f]: the *churches* troubles *ſhall not laſt for ever*, nor the afflictions of any *particular* ſaint. That is a comfort, and a great one too; let ſorrows be ever ſo ſharp, bleſſed be GOD, they will have an end: —— And beſides, *this end is*

[f] Pſal. cxxv. 3.

is not far off; GOD will enlarge and deliver them in a little while: it is but as a day, *one day:* there may indeed ſometimes be the difference of a ſummer's and a winter's day for length; however comparatively it is but *a day*; a *limited* time, and a *ſhort* time too.

IN the courſe of divine providence ſometimes reſt ſhall be granted to the *church in general*; the darkneſs, that hangs over it, ſhall ſoon be diſſipated; and as one of the ancients ſaid with reſpect to a perſecution the chriſtian church was then under, "it "is a little cloud, and it will ſoon blow "over." * —— And then as to *particular believers*; if the church has not reſt in their day, GOD will ſafely houſe them; he will take them out of the way of the violent ſtorm, and by death remove them into the peaceful manſions of the bleſſed; and this cannot be long at furtheſt; *for, this I ſay, brethren, the time is ſhort* [f]. Let me here add, that the repeated deaths of righteous and godly men, are often a ſure prognoſtick of approaching troubles; they are *taken away from the evil* to come [g].

* Nubecula eſt & citò tranſibit.

[f] 1 Cor. vii. 29. [g] Iſai. lvii 1.

3. THIS expreſſion [*at the evening-time it ſhall be light*] may further imply, that GOD's time for granting his church and people a releaſe and deliverance, is *frequently, when it is moſt unlikely, and not at all expected.*

WHAT more unlikely than light's breaking out in an evening! at that ſeaſon in the ordinary courſe of *nature* we expect increaſing darkneſs. This I take to be the main thing intended by the metaphorical expreſſion, here uſed. —— When his church and people expect, that matters will wax worſe and worſe; and as the day grows nearer to an end, that the darkneſs of the night will come on apace; *then* GOD will make their *light* to *break forth as the morning* [h].

1.] IT is frequently thus, when the outward appearances of things is moſt diſcouraging, and matters ſeem to be as bad, as they can poſſibly be. Then does GOD *create light.*

THIS might be illuſtrated by many inſtances; and the hiſtories of moſt nations will bear teſtimony to the truth of it. Read the ſacred ſcriptures, and they will inform you that GOD's people were often reduced

to

[h] Iſai. lviii. 8.

to the loweſt circumſtances; brought to the very brink of ruin; but a ſtep as it were betwixt them and death; before GOD ſaw fit to interpoſe in their favour, or ſend ſalvation.

WHEN the *Egyptians* by a cruel edict attempted to deprive the *Iſraelites* of their children, directing that every *male* child ſhould be deſtroyed in the birth; GOD took care to ſend *ſuch* a child into the world, as was to be the inſtrument of delivering them out of the hands of their implacable enemies: then was *Moſes* the intended deliverer born, and divine providence wonderfully ſecured his life, and provided for his after-uſefulneſs.—— And when the the *tale of bricks* was doubled, and by the ſeverity of the taſkmaſters their lives were almoſt a burden to them; then did the time of their releaſe draw near:— and again; when in their flight from the *Egyptians* they were reduced into the moſt hazardous circumſtances, and their ſituation ſeemed to expoſe them to certain ruin: the ſea before them; their provoked enemies behind, purſuing them with a powerful force and all warlike preparations; then did GOD command ſalvation for them; in this dark and gloomy evening GOD created light; and

rather

rather than his people ſhould not be ſafe, he worked a miracle for their preſervation; he cut out a way for them through the midſt of the waters; and then commanded the ſelf-ſame waters to return to their former place with ſwift and rapid ſtrength, to ſwallow up their enemies. This ſurprizing ſtory is beautifully pourtrayed in a ſacred ſong, which *Moſes* penned on the occaſion [i].

THE hiſtory of the ten perſecutions under the *Roman* emperours, does in many inſtances illuſtrate the remark I have made; it evidently ſhows, that when things were come to the worſt (and *not till then*) GOD ſtirred up himſelf for the ſalvation of his diſtreſſed people. The churches extremity is GOD's opportunity.

WE might deſcend to *paſſages* in the hiſtory of our own nation. *We have heard with our ears, and our fathers have told us*; the records of former ages inform us, what amazing deliverances the great GOD has wrought out for theſe nations, when they were upon the very brink of ruin; we have been *ſnatched as firebrands out of the burning*. —— And many of us have with our own eyes ſeen the kind appearance of providence

[i] Exod. xv.

vidence in our favour, when all our liberties, both religious and civil, were in imminent danger of being ſacrificed into the hands of a *Popiſh* pretender. But GOD, *who is our* GOD, *and the* GOD *of ſalvation*, blaſted the deſigns of our enemies, by introducing the PROTESTANT SUCCESSION in the illuſtrious houſe of *Hanover* at the moſt ſeaſonable juncture; an amazing, unexpected, and entirely providential way was opened for it's taking place, contrary to the ſchemes of many of the governing part of the nation at that day. Their matters not being quite brought to maturity, when GOD aroſe to ſave us, his late Majeſty KING GEORGE of bleſſed memory aſcended the throne of his anceſtors in quiet and peace.

I MENTION this the rather; becauſe methinks, I would infer from GOD's having thus by his *own almighty arm* placed the preſent Royal Family upon the throne of theſe kingdoms; that he will ſtill maintain their right, and ſecure the crown to his preſent MAJESTY (whom GOD long preſerve!) and the proteſtant branches in his royal houſe, to the lateſt poſterity. —— Nor do I at all queſtion, but we ſhall find this the happy caſe: and that all attempts, made by our avowed

avowed enemies from time to time, to overthrow our happy *conſtitution*, ſhall be rendered abortive, and *no weapon formed againſt us* ever be permitted to *proſper*.

THE only reaſon of fear or doubt (and what we ſhould heartily lament!) is our crying *ſins*, and eſpecially the vile *ingratitude* we have been guilty of both to GOD and the KING; by reſtleſs diſcontents, by unreaſonable murmurings, and moſt ſcandalous reflections upon the conduct of our ſuperiors; reflections generally as falſe and unjuſt as they were malicious and vile.—— And theſe propagated, not only by wicked and abandoned wretches, who *neither fear* GOD *nor regard man*; nor only by the open enemies of our King and Country; but by *many* who boaſt of being the moſt confirmed proteſtants, zealouſly attached to the preſent government, hearty friends to *the church*, and (what I am ſorry to ſay) even men of *ſacred character*.—— The conſiſtence betwixt their declarations and their conduct, I confeſs I never yet could ſee; nor how their inſolent aſperſions on the adminiſtration could be reconciled with the ſacred ſolemnity of the oaths they have taken.—— There is no queſtion, but the wheels of government have hereby

hereby been clogged; the hands of our governours weakened; the ſpirits of our enemies encouraged; and to this I verily believe is *mainly* owing the intricate, perplexed, and hazardous condition, to which at preſent we are reduced. ——And who can tell, but GOD may be ſo far provoked hereby, as to deprive us of the bleſſings, which we know not how to value, nor to be grateful for. — We hope in his mercy, and truſt that for *his name ſake* both our King and our Country ſhall yet be ſafe; wonderfully ſecured by divine providence from all the deſigns of our enemies, foreign or domeſtick; and that GOD *will ariſe for our help, and redeem us for* his *mercies ſake* [k]. Our truſt and *our help is in the name of the* LORD, *who made heaven and earth* [l]. Though the day is dark and gloomy, yet let us not fear; *at the evening-time it ſhall be light.*

2.] IT is frequently thus, when GOD's own people have, as it were, given up all for loſt, and their expectation of deliverance is almoſt at an end. Then has GOD *created light.*

THE infinitely wiſe governour of the world often permits things to proceed very

[k] Pſal. xliv. 26. [l] cxxv. 8.

far to the prejudice of his people; inſomuch that they themſelves apprehend their ruin near and unavoidable; their hope and faith are almoſt worne out, before GOD appears for them. They have many a time thought deliverance would come, but now they begin to doubt; their fears have got the aſcendant; and they are tempted to ſay, that GOD *has forgotten to be gracious* [m]; and therefore *why ſhould* we *wait for the* LORD *any longer* [n]: their enemies have often inſultingly aſked them, *where is your* GOD? but now they begin themſelves to fear, that GOD has *caſt them off, and will be favourable no more*, that *his mercy is clean gone*, and that *in anger he has ſhut up his tender mercies* [o]. This indeed is the language of deſpondency, and ſhould be guarded againſt by good men, who upon further conſideration muſt allow, *this is their infirmity*; for as long as GOD lives, we muſt not throw away our hope; but ſhould rather adopt thoſe comfortable words of *David*; *The LORD liveth, and bleſſed be our rock, and let the* GOD *of* our *ſalvation be exalted*; *he* will *deliver* us *from* our *enemies, and lift* us

[m] Pſal. lxxvii. 9. [n] 2 Kings vi. 33. [o] Pſal. lxxvii. 7.

us *up above thoſe that riſe up againſt* us [p]. — However, this deſpairing language loudly ſpeaks the diſtreſs of their condition, that they are ſunk very low, and have no bright proſpect, but all is dark and diſmal round about them. —— And *this* is the *time*, when GOD will appear for their joy; in this dull and melancholy *evening* he will make the *light* to break forth; and *in the mount of the* LORD *it ſhall be ſeen* [q].

II. I WOULD now ſuggeſt a few *reaſons* for the divine conduct; and ſhow, why GOD often defers working ſalvation for his people, till matters are come to the laſt extremity, and they are ready to give up all for loſt, and expect deliverance no longer.

THE enemies of GOD and of his people are forward to attribute this, to a *want of knowledge*, or of *capacity* in GOD; ſuppoſing, that he does not ſee the diſtreſſed condition of his church, or tha the is not able to deliver it: and hereupon they inſult and ſcoffingly aſk, as *David* experienced, " *Where*

[p] 2 Sam. xxii. 47, &c. compare Pſal. xviii. 46, &c.
[q] Gen. xxii. 14.

" *is now your* GOD? *let him deliver you,* " if he can;" but ſooner or later ſuch will find their miſtake, and ſeverely ſuffer for their inſults, when GOD comes to avenge himſelf on his enemies, and to deliver his people out of their hands.

WE ſhould not indeed too curiouſly pry into the reaſons of the divine conduct; GOD's *way* is *in the ſea, and* his *path in the great waters, and* his *footſteps are not known* [r]: *his ways* are ſometimes *paſt finding out* [s]. We are not able to fathom the depths of providence, nor to account for every ſtep and method GOD takes; nor can it ever be imagined poſſible, that ſuch ſhort-ſighted creatures as we are, ſhould be able to unfold the ſchemes of GOD's infinite mind.

IN the caſe before us however there are ſeveral things, which may be ſuppoſed the probable reaſons, why the bleſſed GOD frequently delays the deliverance of his people, till they are reduced, as it were, to the laſt extremity, and their ruin ſeems inevitable and very nigh.

1. THE *glory* of GOD is hereby illuſtrated, and his *perfections* moſt admirably diſplayed; as for inſtance,

HIS

[r] Pſal. lxxvii. 19. [s] Rom. xi. 33.

HIS infinite *wiſdom* appears conſpicuous: ſince he his able to blaſt the contrivances of his people's enemies, when they have been long and cunningly laid, and are juſt ready to take effect: he can at any time *turn their counſels* into *folly*, defeat their beſt concerted ſchemes, *taking the wiſe in their own craftineſs*, and *carrying headlong the counſel of the froward* [t]. When the proud king of *Egypt* determined to oppreſs the poor *Iſraelites*, he ſays to his courtiers, *Come on, let us deal wiſely with them* [u]: And what did all their wiſdom end in, but the entire overthrow of the king and a numerous hoſt? for *Iſrael*'s GOD laughed at the projects of theſe great politicians, confounded their devices, and brought about deliverance for his people.

THE almighty *power* of GOD is alſo hereby magnified. When his people are weakeſt, and their enemies moſt powerful, *then* does GOD chooſe to exert his power, to let us know that all created nature is his own, the whole world at his diſpoſal, and that he can execute all his pleaſure in the earth, as well as in the heavenly world, where he more immediately reſides in glory.

HIS

[t] Job v. 13. [u] Exod. i. 10.

HIS *goodneſs* and *mercy* are alſo illuſtrioufly diſplayed herein: his people are hereby convinced, that notwithſtanding the greatneſs of their afflictions, and the long continuance of their diſtreſs, yet *the* LORD *is good to Iſrael*, and will not forget to be gracious: that though he delays appearing for them, yet in *the fit time*, when human aid fails, he will remember their oppreſſions, and come and ſave them.

I MIGHT mention the *faithfulneſs* of GOD, and *other* of his glorious *attributes*; all which by this means ſhine with an extraordinary luſtre; and the glory of the deliverance is hereby ſecured to GOD himſelf; all muſt aſcribe it to his interpoſition, and own themſelves ſaved by his immediate hand.

2. THIS puts the church and people of GOD upon the exerciſe of their *graces*, and quickens them to a more diligent and careful performance of *religious duties*.

THEY ſee hereby what poor weak creatures they are, and how unable to help themſelves; this checks their pride, and teaches them the uſeful leſſon of *humility*. —— They are by this means convinced of their neceſſary dependance upon GOD, and are ſent to their

their knees, to pour out their complaints before him; *in their affliction*, ſays GOD, *they will ſeek me early* [w]. Extreme dangers will give life and fervour to *prayer*. —— Hereby alſo *faith* and *patience* are called forth to vigorous and conſtant exerciſe: GOD's people have now a fine opportunity of diſcovering the reality and the ſtrength of theſe graces in their ſouls, both for their own comfort, and for the honour of religion. They may now evidence, that they are entirely reſigned to GOD; can take all things well at his hands; and know how to maintain a lively *truſt* in him, even *though he ſlays* them.

3. GOD hereby ſhows, and would have his people obſerve, that *his ways are not as our ways* [x]. He is not tied up to rules of human prudence; but can act his pleaſure at any time; and can ſtop the progreſs of troubles whenever he ſees fit; and by his almighty power he is able to deliver from the moſt depreſſing circumſtances, though to all human appearance the caſe is paſt retrieve, deſperate and hopeleſs.

4. GOD has by this time *accompliſhed all his wiſe deſigns* in the troubles of his church and

[w] Hoſ. v. 15. Iſai. lv. 8, 9. *vid.* Zech. viii. 6.

and people; and then he works ſalvation for them.

THE bleſſed GOD does not act like an *arbitrary* prince; who merely to gratify his own humour, or to ſhow his ſuperior authority and ſovereignty, will bear hard upon his ſubjects, and ſport himſelf with their miſeries. It is only *if need be* that GOD afflicts; there are always wiſe ends he has in view by ſuch diſpenſations; now when theſe ends are fully anſwered, (as generally they are when the troubles have been very *ſharp* and of *long continuance*;) *then*, at that admirable juncture of time, does GOD command *light to ariſe out of darkneſs*, and ſends ſalvation to his people. This reaſon is particularly given by GOD for his permitting the King of *Aſſyria*, as *the rod of his anger*, to proceed to ſuch great lengths againſt his people; *wherefore it ſhall come to paſs, that when the Lord hath performed his whole work*, anſwered all the ends of this providential diſpenſation, *upon mount* Zion *and on* Jeruſalem, *I will puniſh the fruit of the ſtout heart of the King of* Aſſyria, *and the glory of his high looks*[y]; when GOD has brought about all his wiſe purpoſes by the ſufferings of his people,

[y] Iſai. x. 12.

people, he will then, *and not till then*, remove their afflictions, and reckon with their inſolent and cruel enemies.

5. By this time the *enemies* of God's people are become *ripe for ruin*.

THE iniquities of the Amorites *is not yet full*, ſays God to *Abraham* [z]. All men's ſins are kept by God, as it were, in a book of remembrance, not one of them is forgotten or loſt: and as God exactly obſerves the number and meaſure of men's ſins, ſo he determines how far and how long he will bear with wicked *men* or ſinful *nations*, and what ſhall be the period of his patience. And when that ſeaſon comes, their meaſure is *full*, and their deſtruction is unavoidable [a]. God may permit his people to groan under the bondage of their oppreſſors longer than he otherwiſe would, that their enemies may *fill up their ſins, and ſo his wrath may come upon them to the utmoſt*, as St. *Paul* expreſſes it [b].

6. When matters are come to an extremity, *ſalvation* will be the *moſt welcome ſurprize*, and will be received with higher *gratitude* and *thankfulneſs* to the great deliverer.

[z] Gen. xv. 16. [a] Vid. Pool's *Annot.* [b] 1 Theſſ. ii. 16.

THIS is moſt beautifully repreſented by the pſalmiſt, when he is ſpeaking of GOD's delivering the *Iſraelites* out of the *Babyloniſh* captivity; *when the* Lord *turned again the captivity of* Zion, *we were like them that dream:* "We were ſurprized into ſalvation, "and were ſo aſtoniſhed with our delive- "rance, that we could not tell how to be- "lieve our own eyes and ears; but were "ready to ſuſpect it to be a mere deluſion, "*a dream*, the creature of our own fancies;" —— this is very common in caſes of great joy. And this was their caſe, *then was our mouth filled with laughter, and our tongue with ſinging; then ſaid they among the heathen, the* LORD *hath done great things for them; the* LORD *hath done great things for us, whereof we are glad* [c]. Tho' their ſurprize was vaſtly great, yet it did not drown their joy; this they expreſſed in the higheſt acclamations to the bleſſed GOD, whom they acknowledged and rejoiced in, as the GOD of their ſalvation.

7. GOD's appearing for his people, when reduced to the laſt extremity, lays the ſtrongeſt foundation for a *vigorous truſt* in him *for time to come*; and this may be a reaſon, why

[c] Pſal. cxxvi. 1, *& ſeq.*

why he ſometimes ſees fit to *defer* their deliverance to ſuch a critical ſeaſon.

HAVING experienced the kind interpoſition of providence in our favour at a time, when our hopes have been at an end, and we have concluded our caſe deſperate; we ſhall be excited to a firmer hope and a more confident truſt in GOD in all after-times of danger and evil. " Let my *own perſonal* circumſtances " be ever ſo depreſſed, or the affairs of *my* " *country* ever ſo perplexed; let dangers of all " kinds be ever ſo threatning, and the ſtorm " gather ever ſo thick; I will amidſt all " ſtill maintain a vigorous truſt in GOD, " remembering *the years of the right hand* " *of the moſt high*[e], and recollecting the ex- " perience which I myſelf and others have " had of his powerful ſalvation, and that " in circumſtances as low, and as dangerous " as what they are at preſent, and perhaps " worſe." The apoſtle *Paul* repreſents this in a very ſtrong light, when ſpeaking of his great danger in *Aſia*, he ſays; *We were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life; but we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in* GOD, *which*

[e] Pſal. lxxvii. 10.

raiſeth the dead: who delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver us [f]. The plain meaning is this; the deliverance which God had wrought for the apoſtle and his friends, was ſo ſurprizingly great, ſo much beyond all expectation and the appearance of things; that let whatever evil befal him, or dangers alarm him in time to come, he was determined to truſt in God; "I will never "throw away my confidence; hope ſhall "be the anchor of my ſoul, and under the "heavieſt weight I will ſupport myſelf by "a lively faith in God; I will keep my "hold of him, and never let it go; he *has* "*delivered*; he *does deliver*; and I depend "upon his almighty power and immenſe "goodneſs, *that he will yet deliver.*"

8. Once more; a main deſign of God's letting his people often be reduced to the greateſt extremity before he works ſalvation for them is, that they being hereby convinced that God alone was their deliverer, they ſhould *love him more, and ſerve him better* than ever; they ſhould *live to the praiſe and glory of his great name*, and *dedicate themſelves* entirely to his ſervice.

This

[f] 2 Cor. i. 8, *& ſeq.*

THIS indeed ſhould be the effect of every mercy we receive, whether *perſonal*, *family*, or *national*; to engage us more ſtrictly to GOD, the great author of all our mercies. But as unexpected and extraordinary deliverances from imminent dangers, make the greater impreſſion on the mind; ſo they ought moſt gratefully to be acknowledged, by a more abſolute and entire devoting ourſelves to the praiſe and ſervice of him, who alone *was able* to ſave us, and *did actually* reſcue us from the utmoſt diſtreſs in the critical moment.

I MAY add yet further,

9. THAT it is the wiſe contrivance of GOD not to deliver his people out of the hands of their avowed enemies, *ſo ſoon* and *ſo effectually* as at any time he could; but to let them be reduced to the utmoſt ſtraits and difficulties, before he ariſes to their help; that their very *enemies* may hereby be *convinced of their miſtaken zeal*, and be *brought to a better mind.*

SUCH ſurprizing events of Providence in favour of his people, ſometimes awaken thoughtfulneſs in their furious enemies, ſtop their mouths, and make them ſtand ſelf-condemned. GOD tells *Moſes* in expreſs

terms

terms, that this ſhould be the effect of his delivering his people *Iſrael* from the cruel bondage of *Egypt*; *The* Egyptians *ſhall know that I am the Lord, when I ſtretch forth mine hand upon* Egypt, *and bring out the children of* Iſrael *from among them*[g]. "I "will give them ſufficient evidence of my "almighty power, and will fully convince "them that I am the Lord, that my pro-"vidence ruleth over all, and that they have "no might nor power againſt me." Even *wicked men* are, by ſuch unexpected occurences, ſometimes brought to acknowledge, and revere GOD's providence, which directs and over-rules the affairs of the whole world. This the caſe of *Nebuchadnezzar*[h].

AND ſometimes by this means ſuch ſtrong impreſſions have been made upon *their* minds; that the moſt inveterate enemies and *perſecutors* of GOD's people have ſeen their miſtake, and been thoroughly converted to ſerious ſentiments and a religious life. Oh happy event! one would be even content to ſuffer *much* and *long*, if ſalvation coming *later* might be attended with this bleſſed effect, the recovery and happineſs of others ſouls!

IN

[g] Exod. vii. 5. [h] Vid. infra.

IN the writings of the primitive chriſtians and the hiſtories of the ten perſecutions, there are inſtances of this kind: ſeveral moſt bloody perſecutors, by obſerving how wonderfully GOD ſecured many of his ſervants, by remarkable interpoſals of providence in their favour, have been led to ſerious repentance, and have been brought to embrace and encourage thoſe very principles and practices, which they furiouſly purſued with rage and malice before. Theſe events have proved as effectual to their converſion, as St. *Paul*'s being ſtruck to the ground in the way to *Damaſcus* did to his. I wiſh to GOD this might evermore be the reſult of ſuch wonderful works of providence!

I SHALL cloſe with *two* or *three* things by way of APPLICATION.

I. LET none of us think much of bearing the *heat and burden of the day*, ſince we may expect *a reſt at evening*.

IF GOD in the courſe of his providence ſhould call us out to ſore and grievous trials, (and who knows, what calamities are coming on!) let us bear them with a noble reſolution, as good ſoldiers of Chriſt Jeſus, inured to hardſhips; ſince we know theſe things

things will not, cannot laſt *always*; nay will not laſt *long*: the day will have an end; and a winter's day eſpecially is ſhort; it will ſoon cloſe, and inſtead of a dark night, it will be ſucceeded with a bright and glorious evening; *at evening-time it ſhall be light.*

II. LET not any apprehended dangers or difficulties, tho' they ſeem to make their way very faſt towards us, ever *diſtreſs* us *in* the way of our duty, or *frighten* us *out of* it.

COMFORT and courage, ye ſaints of the moſt high GOD! let troubles come on and bear ever ſo hard upon us, the God *whoſe* we *are, and whom* we *ſerve* will not caſt us off for ever. *His mercy endureth for ever.* He has a tender concern for his people's welfare, and will take due care of it; if they perſevere in the way of their duty, he will *not leave nor forſake* them: he will ſupport and protect them, and will over-rule all events for their beſt advantage. In their moſt gloomy and melancholy hours he will *create light*, and make it to ariſe upon them: and when after a dull and heavy day they are expecting a dark and diſmal night; he will order matters for them, ſo that they ſhall be pleaſingly

ſurprized

ſurprized with a bright and lightſome evening. *At the evening-time it ſhall be light.*

It was the firm belief of this, that animated thoſe three noble youths, whoſe names are mentioned with everlaſting honour in the ſacred oracles, to withſtand the wicked decree of *Nebuchadnezzar* king of *Babylon*, in the face of extreme dangers, even at the peril of their lives.——I mention this the rather, becauſe if for our ſins we ſhould be delivered into the hands of our popiſh adverſaries; [which God in his infinite mercy forbid!] we muſt expect the *fiery trial*, and to be called upon to bow down to their *idol*-gods; we may now examine ourſelves, whether we have *religion* enough, and *reſolution* enough to adhere to the truth as it is in Jeſus, tho' we are hereby expoſed to the cruel rage of mercileſs enemies. Perhaps the example I am going to mention, may have ſome influence upon us, and inſpire us with courage and fortitude, ſhould God call us to ſuch difficult times.

The caſe was this;

NEBUCHADNEZZAR had iſſued out a royal decree, obliging every one in the province of *Babylon* to pay religious worſhip to *a golden image*, which he had ordered to

be ſet up for that purpoſe; declaring withal, that whoever dared to refuſe obedience to the King's command, ſhould be immediately caſt into a burning fiery furnace. *Shadrach*, *Meſhach* and *Abed-nego*, having the fear of God before their eyes, refuſed to do homage to this dumb idol. The king informed hereof, and not being able to bear, that any in all his dominions ſhould diſpute his will, commands them to be brought into his royal preſence: and here with the moſt imperious inſolence, (like the proud, abſolute and arbitrary tyrants of the earth) he commands their compliance with his impious edict, and threatens their refuſal with caſting them directly into the furnace of fire, which he orders ſhould be *heated ſeven degrees more than was uſual.*——Here was vaſt and dreadful danger before them! but their hearts were eſtabliſhed with a fixed belief of divine providence; and they were fully perſwaded, that while they were appearing in the cauſe of God, he would not forſake them. And therefore, not terrified with their danger, they made the King this reply; *Oh* Nebuchadnezzar, *we* are *not careful to anſwer thee in this matter*; "we commit to "our God the pleading of our cauſe, and "the

" the protection of our perſons:" *if it be ſo*; " if thou ſhouldſt execute thy cruel " threatning, and caſt us into the furnace of " fire;" *our* GOD *whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver* us *out of thine hand, O King:* —— *but if not*; " if the all-wiſe GOD does " not judge it proper to exert his power for " our preſervation, but ſhall permit us to " periſh in the flames, let the worſt come " that can;" *be it known to thee, O King, that we will not ſerve thy* GODS, *nor worſhip the golden image which thou haſt ſet up:* " let the conſequence be what it will, and " the hazard we run be ever ſo great; yet " we *will not*, we *dare not* act contrary to " our duty; nor will we do a thing diſ- " agreeable to our own conſciences, and re- " pugnant to the laws of GOD, for fear of " death in any hideous ſhape and form."

THE ſequel of the hiſtory informs us, that they perſiſted in their pious reſolution; that the barbarous King inflicted on them the threatened puniſhment with the greateſt ſeverity; they *were* actually *bound and caſt into the midſt of the burning fiery furnace*, which was *exceeding hot*; but their GOD did mira-

culouſly preſerve them; ſo that tho' the intenſe flame of the fire ſlew *the men*, who were employed to caſt them into the furnace, yet *they* were in the midſt of it *unhurt*; we are told, *the fire had no power upon their bodies, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.* This ſeaſonable and marvellous appearing of GOD to deliver theſe his ſervants, who truſted in him, greatly impreſſed the King's mind, and wrought upon him ſo far, as that he not only *promoted* theſe three noble youths, but alſo expreſſed an uncommon regard for their GOD, who had *delivered* them: let us hear the King's own words; "therefore I make a "decree, that every people, nation and lan-"guage, which ſpeak any thing amiſs againſt "the GOD of *Shadrach*, *Meſhach* and *Abed-"nego*, ſhall be cut in pieces, and their "houſes ſhall be made a dunghil; becauſe "(pray obſerve the reaſon!) there is no other "GOD that CAN DELIVER AFTER THIS "SORT." *

GOD grant, that we may have *courage* and *religion* enough, to maintain a good conſcience in every day of trial, from what quarter

* *Vid.* Dan. iii.

ter ſoever it may in the courſe of providence ariſe: whether the *ſneers* and *ſcoffs* of a *wicked* and *infidel* generation, or the *perſecution* of *bigotted* and *cruel* tyrants. The *latter* of theſe we have no reaſon to fear under a *proteſtant* government; and ſuch I truſt will by the favour of GOD be perpetuated to theſe nations in his MAJESTY's royal perſon, and family to the very end of time. The *former* we meet with every day, and religion is the common ſubject of ridicule: but it is to be hoped, that we have better learned Chriſt, and that our principles are too firmly eſtabliſhed in the goſpel-faith, than ever to be unhinged or removed from our ſtedfaſtneſs by a wry mouth, a diſtorted countenance, or the jeſts and laughter of fools!

III. LET not faith and hope be given up, even in the darkeſt hour.

As to any of your *private* affairs; if theſe be intricate and perplexed; if you meet with croſſes and diſappointments in your ſecular concerns; if your bodies are in a tottering condition, always ailing; if friends prove unfriendly, and enemies inſult; if all round you is diſcouraging; all black and dark about you. And if you are filled with

with melancholy thoughts in reference to all theſe things; ſtill keep your hold of GOD, maintain a vigorous truſt in his over-ruling providence, the almighty *power* and infinite *goodneſs* of it; and never fear, all *ſhall be well* at laſt: you may poſſibly have a bright evening, before the night of death comes; the thick clouds which now hang over, may either break or be ſcattered; and GOD may yet reſtore comfort to you in this world!—But if not;——and the night of death comes on;——remember for your joy, all *beyond* is bright and glorious: no gloom, nor darkneſs, no grief nor ſorrow to the ſaint once ſafely eſcaped out of this world, and arrived in the regions of immortal light and love: an endleſs day of perfect uninterrupted joy takes place; and unmingled pleaſures at GOD's right hand will be the everlaſting portion of the happy ſoul.

THE ſame advice ſhould be followed in reference to *publick* affairs. Theſe may ſometimes, notwithſtanding all the care and ſkill of the *wiſeſt adminiſtration*, be in a very unhappy ſituation; and the clouds gathering thick and dark over a nation may portend a ſtorm, ready to break down upon it: at ſuch a ſeaſon every true friend to his country, will

will have ſad thoughts of heart, and fear what may be the conſequence: whether GOD, being provoked by a ſinful people, may not give them up to ruin, and cut them off from being a people.

AND do not *our national* ſins and provoking abominations give us juſt cauſe to fear for ourſelves at *this* juncture? does not the great GOD ſeem to frown upon us? may we not lament and ſay, *thou goeſt not forth with our armies?* great ſucceſſes have attended our enemies; our beſt concerted ſchemes have been diſappointed. I will not pretend to ſay, to what ſecond cauſes theſe things are owing; but as long as we believe, that GOD's *kingdom ruleth over all*; that *the battle is the* Lord's, *and he giveth it to whomſoever he pleaſes*; that he has *the hearts* and *the hands* of all people under his direction; he can either blaſt their deſigns, or give ſucceſs to their affairs: —— I ſay, as long as we believe theſe things, we muſt eye the *hand* of GOD in what is come upon us; and muſt conſider our moſt implacable enemies, *as the rod of* GOD's *anger, and the ſtaff*, and ſword, and other inſtruments of war, *in their hands to be his indignation, ſent* by

GOD

GOD *againſt an hypocritical nation*[g].——And from hence ariſe our fears; leſt GOD has caſt us off, and will be our friend no more. And *woe be to us, if* GOD *depart from us!* ſurely then both our *glory* and our *defence* are departed together; and we may well be apprehenſive of the greateſt calamities.——

WELL! but tho' great ſucceſſes have been granted to our enemies, and they are ready to think they can carry all before them; and hereupon inſolently preſcribe laws to *Europe*, and expect that neighbouring nations ſhould tremble! what though the preſent appearances of public affairs may be diſcouraging, and all looks *dark* about us; yet, let us truſt in the Lord our GOD, and ſtay ourſelves on the moſt High. *He that is our GOD*, and has many a time made himſelf known as ſuch, *is the* GOD *of ſalvation*; and tho' it muſt be confeſſed we have not made ſuitable returns to GOD for all the mercies, and national deliverances he has granted to us; yet let us ſtill hope in him: we are a *people called by his name*, and have amongſt us, I doubt not, a large remnant of his faithful ſervants, *who never have bowed*, nor ever will *bow the knee to* Baal.

PERHAPS

[g] Iſai. x. 5.

PERHAPS GOD ſaw it neceſſary to let our enemies, in ſome degree, prevail againſt us, that we might be *humbled*; and to check our vain *boaſtings* of the ſtrength and courage of our forces, and the great preparations we had made; which at the beginning of the war were *ſcandalouſly exceſſive*; as if we had it in our power to rout the armies of our enemies at pleaſure, and to deſtroy their fleets with eaſe; or in the inſolent language of that time, *could blow them out of the ſea.* This boaſting GOD has now ſufficiently expoſed; and I hope we ſhall learn to have our *principal dependance* upon him, and with earneſt importunity recover his favour; that he may yet appear for *our joy*, and to the *ſhame* and *confuſion* of our enemies.

NOR do I in the leaſt doubt, but we ſhall ſee the face of affairs happily changed, and our inſulting enemies ſufficiently humbled; for tho' GOD may for a while uſe them as *his rod* to correct a ſinful nation; yet *when the Lord hath performed his whole work upon* his people, by chaſtiſing them ſo *long* and ſo *much* as he ſees fit or neceſſary, he *will puniſh the fruit of the ſtout heart* of their enemy, *and the glory of his*

high looks [h]. This was declared by *Iſaiah* from God for the comfort of *Iſrael*, when the proud king of *Aſſyria*, *Sennacherib*, threatened to invade their land, and was marching with a numerous and formidable army againſt *Jeruſalem*. — And I truſt in God we may derive comfort from it, and apply it to our own caſe.——Our enemies have as much malice and rancour againſt us, as *Sennacherib* and his people could poſſibly have againſt *Iſrael*; nor are they leſs proud and blaſphemous; and I hope, in caſe they ſhould attempt to invade us, they ſhall be equally diſappointed. Hear how God ſaved his people with a great ſalvation! *The Lord ſent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of* Aſſyria, *and ſmote an hundred fourſcore and five thouſand; and when they aroſe early in the morning, behold they* were *all dead corpſes. So* Sennacherib *returned with ſhame of face to his own land: and when he was come into the houſe of his* GOD, *they that came out of his own bowels ſlew him there with the ſword* [i]. This the end of a proud, and perſecuting tyrant, who *made the earth to*

[h] Iſai. x. 12. [i] 2 Kings xix. 35. and 2 Chron. xxxii. 21.

to tremble! We join with *Deborah* in her ſong, and pray; *So let all thine enemies periſh*, O LORD [k]! May all the enemies of our KING and our *country* (which, I think, we may ſay are GOD's enemies) be as effectually prevented from executing any of their projects againſt us!

GOD has many ways to deliver his people: we of this nation have often been ſaved by him. "LORD take thine own way, but "ſave us yet again, from all the deſigns of "our enemies, *ſecret* or *open*, *at home* or "*abroad.*" In the confident expectation hereof, we join with the *Pſalmiſt*, and ſing; GOD is *our refuge and ſtrength, a very preſent help in trouble, therefore will not we fear, tho' the earth be removed, and tho' the mountains be carried into the midſt of the ſea; tho' the waters thereof roar and be troubled, though the mountains ſhake with the ſwelling thereof:* GOD is *in the midſt of* us; we *ſhall not be moved*; GOD *ſhall help* us, and that *right early*; *the Lord of hoſts is with us, the* GOD *of Jacob is our refuge* [l]!

EVERY one of you, I dare ſay, will heartily concur with me in praying: "May we expe-

[k] Judg. v. 13. *Vid.* Pſal. xlvi.

" rience the preſence of GOD with us in
" every time of danger; to preſerve our KING
" and his illuſtrious *family*; to ſave our coun-
" try, to ſecure our invaluable *liberties*, both
" *religious* and *civil*; that under a *proteſ-*
" *tant* branch of his MAJESTY's royal houſe,
" they may be handed down from one gene-
" ration to another as long as the ſun and
" the moon endure: and *Great Britain*
" may remain a *glory* in all the earth; *a*
" *land, which the Lord* GOD *careth for*; *the*
" *happy people, whoſe* GOD *is the* LORD!"

AND let all the people ſay, AMEN!

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THE

THE HYMN.

[*Borrowed* from the Rev^d. Mr. BROWNE.]

YE ſaints to *Britain*'s GOD addreſs,
With humble faith, and fervent cries:
Beſeech him ſtill our land to bleſs,
And guard from all it's enemies.

But, ah! can we expect ſuch grace?
Will GOD continue here to dwell?
When we inſult him to his face,
As if we 'ad made a league with hell.

Shameful revolters we have been,
Tranſgreſſions every where abound;
And few deplore the general ſin,
That ſpreads it's venom all around.

Some in their crimes profanely bold,
The pow'r of heaven and earth defy:
Too proud and ſtout to be controul'd
By human laws, or GOD on high.

E'en

The HYMN.

E'en *thoſe*, who boaſt a SAVIOUR's name,
By ſolemn bonds to him allied,
Give foes occaſion to blaſpheme,
While from his paths they tread aſide.

Churches *abroad* in ruins lie;
Long ſince their temples GOD forſook:
And will HE ſtill paſs *Britain* by;
Nor give us one diſpleaſed look?

Oh no! the ſkies with thunder rend;
And flaming terrors fill the air;
Dark gath'ring clouds a ſtorm portend;
And GOD provok'd denounces war.

Rouze, all ye ſaints, and peace implore;
(When GOD is arm'd, 'tis time to pray!)
Nor once your earneſt cries give o'er,
Till HE has turn'd his wrath away.

FINIS.

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